

## GVC to IVC to SVC (Ganges Valley Civilization to Indus Valley Civilization to Sarasvati Valley Civilization)

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**Introduction:** India was known as the land of sacred rivers flowing and its ancient civilizations were on the banks of such sacred rivers continuing with the life of Indians since time immemorial. Thus, the Ganges Valley Civilization (GVC) had been the ancient one. Indians have been so fascinated that they depicted Ganges in the art figuratively, which has been interpreted geographically by V.S. Agrawala,<sup>1</sup> as such sculpture depicts visual representation of Madhyadesha! In fact, the European intelligentsia was searching for the human origins on the banks of the Ganges only.<sup>2</sup> The name 'Ganga' has been so famous that it is found in the names of rivers in China and SEA countries also.

It was Jean Sylvain Bailly (1744-1844)<sup>3</sup>, who shifted the origin of human race from Greenland to New Zenyla to Ganges Valley, according to his astronomical calculations. He also explained that arts and sciences were developed only there. Here, actually, the concept of origin of human race located at the Arctic region was changed to Ganges Valley. Voltaire<sup>4</sup> also accepted such origins. Drawing attention to the books of John Zephaniah Holwell and Alexander Dow, he concurred with him that all of their arts, including astronomy, astrology, the concepts of birth and death etc., were derived from the Ganges Valley. Later Pierre de Sonnerat<sup>5</sup> concluded that it was India that gave the legal system to the humanity and therefore, origin of humanity. To Guillaume-Thomas-Francois Raynal,<sup>6</sup> India, not the Middle East, was the earliest inhabited part of the globe and the Indians were 'the

first who received the rudiments of science and the polish of civilization'. Immanuel Kant, Johann Gottfried Herder and others too had such views.

However, they continued to attribute such wisdom, knowledge etc, to a particular group of Indians, Brahmins,<sup>7</sup> which resulted in anti-Brahmin tendencies later. Moreover, the pro-Hindu support of the European intelligentsia had turned into anti-Hindu, as when the question of faith came into play. To quote, P.J. Marshall, "Joseph Priestley (1733-1804),<sup>8</sup> the greatest scientist of the late eighteenth century, came to the defence of Moses, as Newton had done at the beginning of the century." So also Isaac Newton<sup>9</sup> and the host of European scientists started turning against India.<sup>10</sup> Thomas R. Trautmann<sup>11</sup> has also pointed out such defences of Moses of Newton and Jacob Bryant.

Martin Priestman<sup>12</sup> delving upon the subject matter later, recorded as follows:

The brief Remarks of Dupuis were published as a pendant to Priestley's more ambitious. 'A Comparison of the Institutions of Moses with those of the Hindoos and other ancient Nations' (1799). Drawing largely on Sir William Jone's Asiatic Studies (particularly, Institutes of Hindu Law, or the Ordinances of Manu and Dissertations and Miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences and literature of Asia), Priestley demonstrates impressive if nearly acquired mastery of the rapidly expanding field of Orientalist knowledge which, if not carefully patrolled, might leads to all kinds of marginalization of Christianity by comparison to other cultures and belief systems. This danger is represented by another Frenchman, Langles, who sees 'the religion of the Hindoos' as the source for 'those of the Egyptians and Jews who have done nothing but ape the latter, of the Chinese, of the Greeks, of the Romans, and even of the Christians'. The five books of Hindu Vedas are the prototype of 'the five books of Moses, who... only copied Egyptians works, originally from India'. Furthermore, Langles accepts a non-Mosaic chronology where by 'many thousands of years before' the Egyptians, or Jews 'formed themselves in societies, or ever thought of forming a religion, the civilized Indians adored the supreme Being, eternal, almighty and all-wise, divided into three persons, (*Works*, XVII, pp. 139-42, 324).

As for as the chronology of India is concerned, Martin has recorded very clearly:

On the chronological question, Priestley again invokes the authority of Newton as well as detailing Jone's determining efforts to reduce enormous time of Hindu mythical history to proper Mosaic proportions.

Thus, the Indian chronology was the worst affected, because of their racial superiority, professional prejudice and Christian bias. Thus, the historical research on India was turned into religious one and all ganged up against India and the historical meddling started. Thus, the *Romantic atheism* had turned into *Romantic anti-Indian history*. Politically, at another side, that had led to the creation of race hypotheses and theories. The more they tried to equate themselves with the Brahmins,<sup>13</sup> the more anti-Brahmin tendencies developed turned into anti-Brahmin hatred and hostilities.<sup>14</sup> Incidentally, very often, they used to delve upon the Brahmins in their discussion,<sup>15</sup> of their Indo-European interpretations. Even Chinese stick was used to beat India<sup>16</sup> irrespective of the subject dealt with.

After the discovery of Indus Valley Civilization (IVC), the attention of the scholars turned towards IVC. As Indians were divided, the sacred land divided and the rivers got separated with the new boundaries drawn, the civilization itself was divided and separated. However, divided people continued to read the combined history for some time. But the Mohammedan fundamentalism worked differently and *5000 years history of Pakistan: An archaeological outline* was written by Mortimer Wheeler (1890-1976)<sup>17</sup> in 1950. Now, Pakistanis started asserting that IVC has been their civilization and India cannot claim any right over it. In fact, it objected to the starting of Indian history from IVC in the schools and college text books. Though, historically, it is incorrect to divide any one civilization into two, it has happened. Historians, archaeologists, excavators, IVC experts and others have been in the bliss of stupor acting according to such myth created. Everybody knows Pakistan of 1947 had two parts – East Pakistan and West Pakistan. Then, naturally, all Pakistanis would be reading the same history starting with IVC, just like Indians. But, what would have happened after East Pakistan becoming Bangladesh in 1971? Naturally, when Pakistan asserts that Indian cannot start her history with IVC, so also, Bangladesh! But, the historians, archaeologists and others have never bothered about it.

**Himalayan Valley Civilization:** In fact, all the rivers – Ganges, Sindhu, Sarasvati, Brahmaputra and others originate from the Himalayas and flow down to the valleys reaching the oceanic and sea waters of the east and west. Thus, it is evident that the ancient Indians could have conceived, perceived and established a ‘Himalayan Valley Civilization’. As geology works and geography changes because of the plate-tectonic processes and ecological imbalances, the changing directions of the flowing rivers, disappearance of rivers, encroachment of sandy tracks of the rivers by the people with the expansion of population and urbanization, many changes have been taking place even today in India, particularly connected with

the places, which have history more than 5000 years. Therefore, it might not be an imagination to conceive that initially, there had been a single great river flowing and then with the rise of Himalayas, the river got divided in the sense, waters flowing in different directions, thus flowing in different routes altogether. In due course of time, they were identified separately with the names assigned to them by the people of the culture, tradition, heritage and civilization. In whatever way, at present scholars interpret, the fact remains that the antiquity of all these civilizations goes back to c. 9000 to 6000 BCE based on the archaeological dating. The Brahmaputra Valley Civilization has not been studied properly and it could be much earlier than others also.

**The Antiquity of Ganges Valley Civilization (GVC):** Interestingly, rice, the staple food of India has been found in the later levels of IVC dated to 2000-1500 BCE, whereas, in the Ganges Valley, it is found at the levels dated to c. 6000-5000 BCE. The Lothal evidences have already been dated to c. 2300 BCE. This clearly points to the fact that the rice based culture could have spread only from the Ganges Valley Civilization (hereinafter mentioned as GVC) to the IVC and not the other way. Incidentally, it has to be noted that the European intelligentsia, when tried to locate the oldest civilization on the earth for the purpose of origin of human race, they could find Chinese and Hindus<sup>18</sup> having civilizations continuously since time immemorial. However, they decided to follow the Indian pattern, when they attempted to come out of the Judea-Christian model. So the praise of Indian/Hindu civilization increased with the production of articles, papers and books. Leon Poliakov<sup>19</sup> and P.J. Marshall<sup>20</sup> give many references in this regard.

However, the orthodoxy and dominant group did not want to give credit to India and thus, the reversal started taking place, i.e., discredit, denigrate and disparage anything that was India. This trend could be seen in the writings of the Jesuits, John Bentley, Vincent Smith and others. Therefore, this has to be noted by the Indian scholars of all fields. If new evidence throws light for such, it can be accepted, but just for religious dogma, theological fundamentalism and pursued ideology, if historical facts are changed or made upside down or reversed periodically, it cannot be accepted. The shifting of support from GVC to IVC had been only due to the fact that it was near to the other middle-eastern civilizations suitable to their assumed Mosaic chronology. Moreover, after partition, the scholars played havoc purposely, as could be seen in their altered affiliation. When Ganges has been predominating and dominating all psycho-somatic processes of Indians, how is that they never thought of such civilization?

As H.D. Sankalia<sup>21</sup> points out in the densely populated areas and towns, the archaeologists could not carry out horizontal excavations to get complete details about the human activities and their deposits. Pointing out that there is no evidence to prove that Chandragupta Maurya, Asoka and other ever walked on the roads of their cities, he urged that excavations had to be carried on at the sites connected with *Ramayana*. But now in India, if anything said about Vedas, *Itihasas* and *Puranas*, immediately, it is dubbed as communalism and ignored accordingly. Even the important findings of S.R. Rao in the case of Dwaraka,<sup>22</sup> B.B. Lal in the case of *Itihasas*<sup>23</sup> have been neglected and ignored by the Indian historians.

Recently Dorian Q. Fuller<sup>24</sup> has made an inter-disciplinary study of the agricultural origins and frontiers based comparative method. He used the accumulation of recent data from archaeobotany, archaeozoology and Neolithic excavations from across South Asia warrants a new overview of early agriculture in India (the westerners mention as the subcontinent, with truncated map). Reviewing the evidence for origins and dispersals of important crops and livestock from South-west Asia into South Asia, evidence for indigenous plant and animal domestication in India is presented. The important feature has been a review of evidence for probable indigenous agricultural developments in Gujarat, the Middle Ganges, eastern India, and southern India. The study of interaction between early farmers and hunter-gatherers based on the current evidence suggests that the Neolithic trajectories in different parts of South Asia differ from each other. Indigenous centres of plant domestication in India also differ from the often discussed trajectory of South-west Asia, while suggesting some similarities with agricultural origins in Africa and Eastern-north America as well as secondary agricultural developments on the peripheries of Eurasia. As discussed above, the antiquity of rice in the GVC makes the picture clear about India.

The French Institute of Pondicherry has engaged in the study of Palaeoenvironments in south India in Biological, Geological and Historical perspective.<sup>25</sup> Their palaeo-reconstruction of Niligiri hills gives a scale for the stratigraphic study and dating, and the gap around 3000 BCE is assumed to be corresponding with a flood. Interestingly and significantly, that gap coincides with 3102 BCE, the date corresponding to the starting of Kali Era, which has been discussed and debated by many European scientists, mathematicians and astronomers.<sup>26</sup>

**Dating problem of the Civilizations:** Maxmuller's dating of Indian scripture<sup>27</sup> has been very funny by assigning 200 years to Sutra period, Mantra period and so on. William Jones<sup>28</sup> has done in his own way. The

missionaries did their maximum in reducing the Indian chronology to fit within the biblical chronology.<sup>29</sup> Though IVC evidences go back to c. 9000 BCE based on Mehrgarh excavations, the dispute about the association, correlation and corroboration of Vedic literary evidences with IVC is still unsettled, as it is linked the with the decipherment of Indus script. But, now as the archaeological evidences of GVC with usage of domesticated rice and other cereals take the antiquity to c. 6500 to 6000 BCE/ c. 8500 to 8000 Yr. BP, the Vedic literary evidences can easily be associated, correlated and corroborated and moreover such sites have been on the banks of Ganges only. The Iron usage of the same region also places its antiquity before c. 1800 BCE.<sup>30</sup>

**Pre-Mauryan archaeological evidences:** The mounting archaeological evidences recovered during the last sixty years have not been incorporated into the Indian academia, particularly in History text books. Incidentally, the new sites are dated to pre-Mauryan, because of the stratigraphical alignment. Some examples are given:

**Lauriya golden woman figure (c. 8th-7th cent. BCE):** According to the indologists, the earliest Gangetic valley evidence, a golden tablet depicting a naked woman standing on her legs in symmetrical rigidity, with exaggerated hips and sexual organs, heavy and clumsy ornaments and in a rigidly angular composition. It was reportedly dug out of a tomb near Lauriya identified by Bloch,<sup>31</sup> who ascribed it to 8th or 7th century BCE.

**Piprahwa golden woman figure (c. 450 BCE):** A small gold tablet similar to the above found as a part of the relics from the ruins of Piprahwa Stupa.<sup>32</sup> Incidentally, the Piprahwa findings have been involved with forgeries and manipulations.

**Manipulations of Piprahwa Findings<sup>33</sup>:** Dr. W.C. Peppe's discovery<sup>34</sup> of Lomas Rishi cave/stupa with Buddha's relic casket near Nepal border in 1898 created a great sensation among the British. About the dating of the monument, there was controversy among them. Fergusson<sup>35</sup> dated to c. 250 BCE. Vincent Smith<sup>36</sup> wanted to give round numbers of '450 BCE' for good reasons. Fergusson noted that the Sudama or Nyagrodha cave is the oldest architectural example in India dated to 250 BCE, whereas, Smith asserted that, "The earliest building to which an approximate date could be assigned is the stupa at Piprahwa on the Nepal frontier, explored by Mr. Peppe in 1898. Very strong reasons exist for assigning this building to 450 BC."

These are old examples and the recent ones are discussed as follows:

**Sisupalgarh excavations at Orissa (pre-Mauryan):** Incidentally, the Sisupalgarh excavations take the stone monuments to a pre-Mauryan period. Researchers<sup>37</sup> involved in excavation at the ancient city of Sisupalgarh on

the outskirts of Bhubaneswar have come across a number of artefacts and structures that throw light on the existence of a flourishing urban life during the prehistoric period. The geophysical research showed large-scale patterns of subsurface architecture such as streets, which were visible linking the gateways in the interior of the site, and a large ancient perimeter area around the pillar zone (18 in number, see photos below).

**Dating problem:** According to Mohanty, an archaeologist, it seemed to be a large city, which could have been governed under one ruler, with the ancient population inhabiting the place was estimated to be 25,000 and the civilization could have lasted for more than 1,000 years between 3rd BC and 3rd AD.<sup>38</sup> But, it is evident that calculation error could be there, as 'between 3rd BC and 3rd AD' (600 years), the civilization could not have existed 'more than 1,000 years'. In other words, 'the more than 1,000 years' old civilization could exist 400 years before that period, i.e., around 700 BCE. As stone monuments are dated on comparative dating method, they always put within the Mauryan period.

Researchers working on the place adjacent to a 'majestic gate' excavated by Prof B.B. Lal<sup>39</sup> in 1950, found house foundations of laterite block architecture and the habitation areas also contained very large quantities of household pottery such as bowls and jars along with other household artefacts such as iron nails and terracotta ornaments including bangles, finger rings, pendants and ear spoons.<sup>40</sup>

Pointing out that the latest debris deposits and pillars indicated that it was meant for public use, Monica Smith, anthropologist said the ancient artisans at Sisupalgarh were manufacturing potteries massively and those were in rapid use, adding that the people, animals and trash were closely integrated in the crowded space of the city and they might have practised the same wasteful consumption which is witnessed in the modern day cities.

The pillars have been evidently unfinished or roughly made with provision for holding roof and superstructure. The monolithic structure shown on RHS has also been unfinished suggesting that work undertaken might have been left. In any case, the pre-Mauryan stone-art and work clears the myth that such stone art originated or developed only after Asoka, that too copied from Achaemenian or using their workers.

**The transition from wood to stone in Indian art and architecture:** The myth has been created that the existence of pre-Mauryan art mainly practised in wood and partly in sundried brick, clay, ivory, metal and mineral stone, and this art could hardly conceive life and things in proportions and large dimensions.<sup>41</sup> Such myth has been mystified with another myth<sup>42</sup>:



On the other hand the wealth of human figures in post-Maurya art is to be explained by the assumption of the existence of an art in pre-Maurya India in which men and women must have played an important role, and which was un-Aryan in ethnic character and ideology. The human figure which came later on to be the main exponent of Indian art of the classical and early medieval periods. Considered from this point of view, appears to be the gift of un-Aryan southerners of India.

This has been completely racial interpretation bringing such bias even in the interpretation of archaeological evidences, which is intriguing. It was Fergusson,<sup>43</sup> who created the myth that

India owes the introduction of the use of stone for architectural purposes to the great Asoka, who reigned from about BC 265 to 228... Indians employed wood and that only,<sup>44</sup> in the construction of their ornamental buildings before Asoka!

This has been questioned seriously by Vedaprakash<sup>45</sup> and exposed the baseless hypothesis planted by Fergusson, as it makes Chandragupta Maurya, an illiterate and wooden-dwellers, whereas, his great son, Asoka the Great, a rock-dweller!

**Chandraketugarh, Piyali, 24 Parganas (pre-Mauryan):** Excavation of a new site on the banks of Piyali river in south 24 Parganas district (situated 38 km north-east of Kolkata), West Bengal unearthed evidence of human habitation 'dating back to the 3rd century BCE and before'.<sup>46</sup> Gautam Sengupta, the West Bengal Archaeology and Museums Department director reported that they discovered the site recently and came across some terracotta articles, copper coins, stone beads and other artefacts and the new site is on the banks of Piyali, which is again a part of the river system of Vidyadhari, on the banks of which Chandraketugarh was discovered in the early years of last century and Chandraketugarh's history dates back to almost 3rd century BC, 'even before the Maurya dynasty came up'. The archaeological significance of the Chandraketugarh area came to light in the early years of the last century when road-building activities exposed a brick structure and artefacts. The new site at Tilpi could be linked to Chandraketugarh, 'the pre-Mauryan site'. But the state archaeology department is worried that relic hunters are already removing artefacts from there and smuggling them abroad. This is an important strategy adopted by the vested groups that smuggle out 'only pre-Mauryan artefacts'. How then, the research carried out by the art-historians or any historian would be complete without study of such artefacts? Ironically, they not only do not mention such illegal activities, but also conclude many things in their researches and books as final!



**The pre-Mauryan Lion head:** ASI mechanic Siddheshwar Prasad accidentally came across the stone lion head on the dry river bed on February 18th, 2008, when he went to the Collectorate Ghat for a wash. He told TOI<sup>47</sup> that when he saw this huge antique (around 50 kg), he carried it to the ASI's Anta Ghat-based office, there archaeologists were baffled by the discovery of a 'pre-Mauryan period' lion head made of stone from the dry bed of the Ganga. This was made possible as the river has changed its course in recent years exposing its dry bed. According to an expert, "the one-and-half-foot stone artifact is similar to those of Greek sculpture". P.K. Mishra, Superintending archaeologist (Patna Circle), ASI, admitted that the lion head, in all likelihood, "could symbolize the Mauryan royal palace structure" adding that "its hairstyle, eyes and moustache were similar to Greco art". He also informed that a team of archaeologists led by him would visit the site to explore the area and find out whether more such antiquities were buried there. If required, they would make a preliminary excavation at the dry river bed to find out more details. However, the comments of the expert and the Superintendent archaeologist, ASI have been typical, as they are dating the finding based on style and comparative method, instead of any independent dating method. Having decided that it is pre-Mauryan, why it should be similar to Greco art? In fact, the other way is also possible. Thus, it is evident that there has been a mental block in the minds of researchers, archaeologists and historians in India and elsewhere.

**Even Ivory statuette dated after Mauryan!:** The dating of Indian artefact after c. 300 BCE has been consciously working without any rationale, but purely based on mythi-story floated by the Indologists. To cite another example, the material evidence – the so-called Sri or Lakshmi, the ivory Indian statuette recovered from Pompeii. The scholars<sup>48</sup> vaguely note that "it might be dated somewhere between the end of the first century BC and the start of the first century AD". However, the simple facade from where this was found has been dated to the Samnite era (3rd-2nd cent. BC). And what about the artistic standards of the statuette? To quote<sup>49</sup>, "On the whole, the statuette provides evidence of remarkable workmanship, for the graceful movements and the calm expression of her face." Thus, the bias of dating anything Indian after c. 300 BCE is evident and it is nothing but a myth without any basis. Therefore, such myth in history cannot be accepted. The statuette could be dated to pre-Mauryan period, i.e., before 300 BCE.

As they themselves repeatedly recorded that in the pre-Mauryan period only wood, ivory, brick, clay, etc. were used, but not stone, the dating of ivory-statuettes to the pre-Mauryan period is the most appropriate. Though, such mythi-story in history is not accepted, i.e., the pre-condition that after

Asoka stone should have been used, before Asoka no stone should be used, the contradiction in their dating method is pointed out.

Interestingly, the woman depicted has been adorned with many ornaments – headgear, a drop on the forehead, earrings, necklaces with pendant, waist-grid, hands and legs covered with bangles. Not only the woman, but also the two attending ladies, on both sides carrying perfumes or soap, wear similar ornaments. So all women were treated with equal. Did any woman wear all such ornaments before 300 BCE? This implies that before 300 BCE, the women of India were wearing all such ornaments and such technology was there for the manufacture. Coming to the ivory carving, it had gone from India to Italy, i.e., the Italians wanted it from India, as such artefacts must have been popular even in those days. Therefore, this again proves the wrong dating of material evidences without any logical correspondence between the material evidence and cultural evidence.

**Rice cultivation and its spread:** Scholars<sup>50</sup> so far had been interpreting that the rice cultivation associated with BRW ware technique had spread from Lothal to other parts of north-India.

S.R. Rao points out that in Surkotada, charred lumps of carbonized seeds were found in an earthen pot and they were identified with *genus Setaria* (millet) similar to *Setaria viridis* or *S. Verticillata*. Wild grasses of *Andropogon*, *Brachiria*, *Peenicum*, *Echinochoa* etc., were reported from late levels. Among seeds, the *Scirpus* (glumeless nuts) and *Amaranthus* sp. are noteworthy. Rangpur<sup>51</sup> and Lothal<sup>52</sup> have yielded evidence of rice and *bajra*. Thus, he concludes<sup>53</sup> that, “the earliest occurrence of rice in India is at Rangapur and Lothal in the mature Harappan levels and obviously, horse and rice must have been known to the Harappans as early as 2200 BC.”

Up to the 1950s, the oldest excavation of rice was found at Hasthinapur (U.P.) dated between 1000 and 750 BCE (Ghose *et. al.* 1960). The often cited Chalcolithic sample of rice dated to 4500 BCE. A 1980 report on excavation made in Koldihwa at Mahagasra (U.P.) pushed the date back to 6570-4530 BCE. The rice grains appeared to be of a cultivated type (see Chang, 1989).<sup>54</sup> Kharailal Mehra and others working on the Ganges Valley Civilization show that antiquity of rice could go to c. 5000 BCE based on the samples found there. According to Rakesh Tiwari,<sup>55</sup> the samples found on the Ganges Valley at Lathuradeva in Sant Kabir Nagar go to c. 6000-5000 BCE, adding that the dates 6th and 5th cent. millennium BCE are also the earliest indication of human activity in the Sarayapur area of mid-Ganga Valley. Thus, the antiquity of GVC going before IVC has been very significant.

**Interpretation, correlation and corroboration of Vedic and IVC:** The expert scholars, professional archaeologists and eminent historians differ and appear to differ on the question of interpreting, correlating and

corroborating the evidences of IVC with that of Vedic and vice versa.<sup>56</sup> Now, they know very well that the spread of such culture and civilization is not restricted to the Indus Valley, but beyond.<sup>57</sup> The Indus-like cultural artefacts found at the sites of east of Indus river, particular on the disappeared and underground Sarasvati River<sup>58</sup> and even extended up to Ganges alter the picture of the extent of such civilization. The people with identical material culture living far and wide point to the contemporaneity or displaced condition. As the interpretation, many times depends upon secondary dating methods, racial, linguistic and other biased thinking make scholars to take different stands. Even after noting the continuation of food and farming pattern in India, it is ironical that they should interpret differently, because of changed conditions<sup>59</sup> after 10,000 to 5000 Yr. BP.<sup>60</sup>

The disappearance of Sarasvati is linked with the Sindhu and Ganges river system, as it was flowing and as well as and connected with those systems. The change of direction of flowing rivers, appearance and disappearance in their flowing paths and directions during the course of period of time has been in accordance with the plate tectonic movements.

If the literary evidence of Balarama' pilgrimage on the banks of Sarasvati up to Mathura is taken as evidence, then, Sarasvati must be flowing around c. 3100 BCE and thus it must have disappeared thereafter. Such event must have been due to a severe tectonic movement associated with submergence of land-mass at the mouth of the rivers, i.e., Rann of Kachchh. Incidentally, the Dwarka and Khumbat excavations that give new evidences have been exactly in that area.

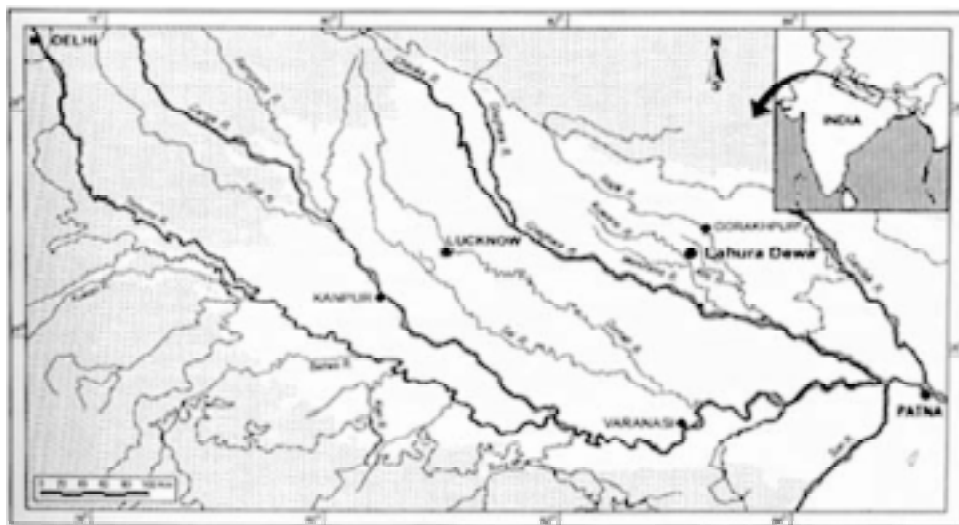


Fig. 11.

The above figure is from Valdiya<sup>61</sup> and the below from Rakesh Tewari and others.<sup>62</sup>

**Dating of the Coins:** The dating of the Indian coins<sup>63</sup> has been made on comparative or relative method, mainly comparing with the Brahmi script reportedly used by Asoka. Thus, the dating of the coins would be within the 'sheet anchor chronology'. However, applying the stratigraphical principles of archaeology, when punch-marked coins were found, they were dated to 9th century BCE. For example, when G.R. Sharma<sup>64</sup> conducted excavations at Kausambhi during 1957-59, he could discover punch-marked coins at the second cultural period marked to 885-605 BCE. In fact, Altekar<sup>65</sup> dated to c. 2500 BCE, refuting Elliot<sup>66</sup> and Bhandarkar.<sup>67</sup> A.L. Basham, C.L. Fabri<sup>68</sup> and others have pointed out as to how the IVC symbols continued in punch-marked coins. K.D. Sethna, Vedaprakash, A. Sundara and others have shown as to how the IVC art-form continued to Mauryan Empire through the intervening civilization. Thus, A. Sundara assigns Asoka to c. 1200-1000 BCE based on archaeological evidences and K.D. Sethna to c. 750 BCE. The archaeological dating of Asoka to 13th-8th centuries reinforce the identification of two Asokas by the scholars.<sup>69</sup> Therefore, scholars could consider the possibility to bridge the gap between the IVC and Mauryan periods, so that the Indian historical processes could be explained satisfying all the existing evidences of archaeology, numismatics, epigraphy etc., at one side and literary evidences – Vedas, *Itihasas*, *Puranas* at the other side.

**Buddha going before Buddhism:** Just like Jesus going before Christ or vice versa,<sup>70</sup> in the case of dealing with the saviour-myths, there have been references found that Buddha going before Buddhism and vice-versa. This exactly answers the lacuna of Indian lotus appearing in the Egyptian sculptures.<sup>71</sup> Another evidence has been that a Buddha sculpture found in the Luxor temple, Egypt.

It is shown on LHS. This has copied from the video CD sold by TABA Group of Companies, Egypt to the visiting tourists.<sup>72</sup> This clearly proves that either the date of the Egyptian temple should be before Buddhist period or the Egyptian sculptures might be contemporised with the Buddhist period. In any case, the vast gap of thousands of years cannot be explained by the presence of the sculpture. As the fact being that Buddhism was there and the archaeological evidences might not be dated differently, as such datings pose questions that are not answered by the historians.

In fact, baffled by the Buddhist strong presence in the Middle-east up to Egypt, the Indologists tried to play down the evidences found there. They indulged in petty hypotheses that Buddha image was derived from

the Greeks and so on.<sup>73</sup> Ananda K. Coomaraswamy, Radha Kumud Mookerji<sup>74</sup> and others<sup>75</sup> had refuted their biased writings. Here, there is no question of nationalist interpretation or otherwise, but the scientific method of dating of stone sculptures and the technology behind it. Thus, coming to the Indian Lotus, if the Egyptians copied the image from Indians, then, their chronology cannot go before Indians. However, as the Indian history starts with Mauryan period, i.e., c. 300 BCE, whereas, the Egyptian history starts by c. 3000 BCE, the lacuna has to be explained, as otherwise, the Newton's finding that<sup>76</sup>, "the 300 years expanded chronology of the Greeks and 3000 years of that of the Egyptians," may have to be accepted.

**Lomas Rishi Cave (dated to c. 450 BCE):** The Loma Rishi cave has been the centre of controversy even today,<sup>77</sup> whether Indian scholars, historians and archaeologists want it or not. The photos taken by Thomas Fraser Peppé are depicted below<sup>78</sup>: The British Library gives the note as follows:

Photograph of the sculptured doorway of the Lomas Rishi cave in the Barabar Hills, Gaya. Caves in the twin Hills of Barabar and Nagarjuni date back to the 3rd century BC, Maurya period and represent some of the earliest example of rock-cut architecture in India. The Lomas Rishi Cave was carved out a huge rounded granite rock and has an arch-like shape façade imitating the contemporary timber architecture. The internal surface is highly polished. The sculptured doorway imitates wooden architecture. A frieze of elephants proceeding towards stupa emblems is sculpted along the curved architrave.

So, it is not known how the dating of Vincent Smith of 450 BCE is forgotten or ignored cutting down is chronology. The wooden-imitation myth is woven in the description. It is evident that the forged Asokan inscription is taken into account to comment that the cave is dated to Asokan period and this is totally unacceptable. It is ironical that Indians are made to forget what happened in 1898. When the announcements were made about the Peppé's accidental finding, a German archaeologist named Dr. Alois Anton Führer, who had visited the Piprahwa dig, was found to have falsified evidence at another excavation site only a few miles away in Nepal. It was then found that Führer had a history of archaeological fraud and he was dismissed (discussed below). The scandal cast a cloud over the Piprahwa discoveries which have never been lifted. Moreover, they do not give the full description of the site, other monuments found there etc., which are discussed here in the context.

The assertion of Vincent Smith<sup>79</sup> is reproduced here for analysis, as it involves a crucial dating in Indian history:

The  
earliest  
Indian  
building.

The earliest Indian building to which an approximate date can be assigned is the *stupa* at Piprahwa on the Nepál frontier, explored by Mr. W. C. Peppé in 1898. Very strong reasons exist for assigning this building to 450 B.C. in round numbers, shortly after the decease of Gautama Sakyamuni, commonly known as Buddha. The edifice, which was almost perfect when opened, is a solid cupola, or domed mass, of brickwork, 116 feet in diameter at the base, and about 22 feet high, built round and on a massive stone coffer in which relics of the body of Buddha were enshrined by his tribesmen, the Sákya<sup>1</sup>. The bricks are huge slabs set in mud mortar, of which the largest measure 16 x 11 x 3 inches. Such a structure is obviously a development of the earthen tumulus, kiln-baked brick slabs being substituted for earth in order to ensure permanency.

It is very evident that the British have wrongly dated the Indian stone monuments purposely to reduce chronology. In their overenthusiastic attempts, the putting everything after 'Asoka' has been clear. Thus, the dating of 'Asoka' has been crucial one in Indian history, as the script is linked with and so also Indian 'history'.

**The Sheet Anchor of Indian History and Chronology:** The Max Mueller's 'sheet anchor' date of 327-326 BCE had been consistently working in the minds of every European writer. Jas Burgess wrote:

We possess scarcely a landmark in history previous to the invasion of India by Alexander the Great in the fourth century BC, nor do we know of an architectural monument earlier date.<sup>80</sup>

Vincent Arthur Smith recognizes and places the so-called 'the earliest Indian building' around 450 BCE in round figures, for which, he has 'very good reasons':

The earliest Indian building to which an approximate date can be assigned is the stupa at Piprahwa on the Nepalese frontier, explored by Mr. W.C. Peppe in 1898. Very strong reasons exist for assigning this building to 450 BC in round numbers, shortly after the decease of the Gautama Sakyamuni, commonly known as Buddha.<sup>81</sup>

Immediately, he explains exposing his psyche:

Although the art of constructing substantial edifices of brick masonry was well understood in Northern India four or five centuries before Christ, and must have been introduced perhaps from Babylon, as a much earlier date, there is good reason of believing that the ornamental buildings of ancient India were mainly constructed of timber. Brick



foundations and substructures were probably common; but the whole history of Indian architecture proves that the superstructures of the early buildings possessing architectural features must have been, as a rule, executed in wood, like the modern Burmese palaces. The Piprahwa is a monument of engineering rather than of architectural skill.<sup>82</sup>

Then, he deals with 'the history of India' as follows:

It is possible that when the really ancient sites of India, such as Taxila and Vaisali, shall be explored, remains of buildings assignable to the fourth, fifth and sixth found, are likely to consist of stupas and the plinths or substructures of wooden superstructures which have long since disappeared. But, the results of exploration of these ancient sites, so far, have been disappointing; and in our state of ignorance a great gap, to which no material remains can be assigned, exists between the date of Piprahwa stupa and that of Asoka Maurya, two centuries and half later. In fact, the history of Indian art may be said to begin in the reign of Asoka (272-231 BCE) and all the known remains assignable to the period are probably later than 260 BC.<sup>83</sup>

His anxiety that, "remains of buildings assignable to the fourth, fifth and sixth found, are likely to consist of stupas and the plinths or substructures of wooden superstructures which have long since disappeared" proves the contradiction. When 150-180 years, could not be reconciled, why they should have indulged in playing with the 1400 years of gap (between IVC and Mauryans)? The assertion that, "in our state of ignorance a great gap, to which no material remains can be assigned", also proves the dilemma in meddling with chronology. It is not that material evidences are not available, but the dating of material evidence with the assumed history only poses problems of contradictions of 'gaps'. If they decided already that, "In fact, the history of Indian art may be said to begin in the reign of Asoka (272-231 BCE) and all the known remains assignable to the period are probably later than 260 BC", then, there is no meaning in conducting any historical research. Here, the lacuna, discrepancy and incongruity of the Indologists has been very visible, as could be noted easily, as they themselves had been in such awkward condition. The dating of Asoka has been thus, artificial, as the dating of monuments expose such exigency. The complete bias against India, supporting for Greeks has also been superficial, as they always recorded that India derived everything from the Greeks, if not from the Persians, Assyrians, Babylonians or Chinese. As now, there have been pre-Mauryan evidences, as pointed out, they have to be taken into consideration.



In fact, the place has other monuments also, as depicted below, but they are not discussed.

The Barabar caves are some 35 km north of Gaya, in the state of Bihar.

The whale-backed quartzite gneiss hill stands in wild and rugged country and the inscriptions reveal that, on instructions from Asoka (264-225 BC), four chambers were excavated, cut and chiselled to a high polish by the stone masons, as retreats for ascetics who belonged to a sect related to Jainism. That polish still remains, 2,300 years later. Percy Brown pointed out that the extraordinary caves, particularly the Lomas Rishi and the Sudama, are exact copies of ordinary beehive huts built with bamboo, wood, and thatch. The barrel-vaulted chamber inside the Sudama is 10 m long, 6 m wide, and 3.5 m high which through a doorway leads to a circular cell of 6 m in diameter. The most impressive craftsmanship is seen on the facade of the Lomas Rishi which replicates the horseshoe-shaped gable end of a wooden structure with two lunettes which have very fine carvings of lattice-work and rows of elephants paying homage to Buddhist *stupas*. Excavation is incomplete as there was a possibility of the cave collapsing. There is also a Shiva temple on the nearby Siddheshwar peak.

The note that the Buddhist Asoka ordered the cave to be built for the Jains makes clear that this Asoka is different from the Asoka of Mauryas.

The availability of *Shivalings*, Ganesh Idol and other broken sculptures are intriguing. It can be argued that Asoka had been so egalitarian that he ordered for cutting caves for Jains and perhaps for Hindus also naming them as Lomas Rishi, Sudhama and so on. But, he had been a staunch converted Buddhist and there had been another Asoka, as recorded by Kalhana, who was a Jain. Kalhana records that that Asoka constructed many *stupas/viharas* for Jains. Again, scholars opined that the so-called Asokan inscriptions did not belong to one Asoka, but two. However, Vincent Smith impressed upon and clubbed all into one.

Note the broken condition of Ganesh Idol and another broken sculpture left with legs and thus, the entire body was broken and taken away.

The above photo shows a *Shiva-linga* carved in the rock boulder available there itself. However, the Indologists neither mentioned them in their records nor discussed about them.

**Asoka, Buddha and connected issues and the Piprahwa forgery:** As the dating of Lomas-Rishi cave, Buddha, Asoka and his inscriptions play crucial role in Indian chronology, some events taken place around such dating methodology has to be studied here in the context. Alois Anton Fuhrer, an ASI official Assistant Editor of *Epigraphica Indica* working in the NE frontier was brought to Uttar Pradesh. In January 1898, the William

Claxton Peppe a British landowner excavated a large brick mound on his property to discover a huge stone coffer containing four soapstone urns filled with ashes and bone, along with hundreds of gems, gold stars and other objects. W.C. Peppe informed A.A. Fuhrer about his discovery. Fuhrer took the Urns and the jewels possessed by W.C. Peppe. Later, Asokan inscriptions were found on the Urns. Later either, he himself engraved it or made it through somebody as per his directions. He was also dealing with spurious Buddhist relics and selling to the Buddhist monks having contacts with U. Ma, Buddhist monk.

A.A. Fuhrer in 1896, he discovered Lumbini, the birth place of Buddha with Asokan inscriptions on pillar in the Nepalese Terai and the discovery was reported in December 1896. He sent the details with impressions of the inscriptions to Buhler. Buhler<sup>84</sup> in February 1897 published it in the *JRAS* (GB & I) under the caption 'The Discovery of Buddha's Birthplace'. However, he recorded his doubts as follows:

While Hiuen Tsiang says that the pillar at Lumbini garden was broken into two pieces, Fuhrer says the ruins were intact.

Hiuen Tsiang does not mention any inscription, whereas Fuhrer claims a Asokan inscription on it.

Fuhrer reports that the Asokan inscription was found 10 feet below the ground. When he saw the pillar on December 1, 1896, he could note a pilgrim's record made in AD 800. So Buhler doubts that it is impossible to believe that 10 feet of debris could have accumulated in the 64 years between the Hiuen Tsiang's visit and the incision of the oldest pilgrim's record at the top Pillar.

He also hopes the mutilated lines of Nigalva inscription might be restored.

**Johan Georg Buhler (1837-1898), connived with Fuhrer:** J.G. Buhler contributed many articles in research journals and particularly *Epigraphica Indica*. Therefore, taking cognizance of his observation, the British scholars started probing the activities of Fuhrer. An enquiry Committee formed found out that Fuhrer copied text from a report prepared by Georg Buhler on Sanchi inscriptions, transposed both texts and inscriptions, almost verbatim, into the report on his own excavations carried out at a completely different site. Knowing the plagiarism, Buhler warned him. There had been correspondence between the two in this regard.

Edward J. Thomas<sup>85</sup> provides more details:

"Dr. Fuhrer, who found the pillar (Nigali Sagar tank, near Nigalva village, Basti District, Nepal), claimed to have discovered the great *stupa* itself

close by and gave an elaborate description of it. But unfortunately for himself he next discovered the still more important Padaria pillar, and the further investigation of this led to the revelation of the fictions in his account.<sup>86</sup>

It is only necessary to quote V.A. Smith's statement that, 'every word is false' and the inscriptions that produced by Fuhrer were 'impudent forgeris'. Smith came to the conclusion that "the pillar had been moved about eight or thirteen miles from its original position either at Sisania or Palta devi."<sup>87</sup> However, the forged inscriptions are appearing majestically in *Corpus Inscriptionum Indicarum* – Inscriptions of Asoka, published in 1922 by E. Hultzsch as 'Asokan inscriptions', without making any whisper about the forgeries.

**Mysterious Disappearance or Suicide of Georg Buhler:** In a recent Conference held at Harehouse, Yorkshire under the auspices of the Royal Asiatic Society on July 8, 2006, Andrew Huxley argued about the mysterious disappearance and probable suicide of the great Indologist, Georg Buhler, as he was involved in the activities of Fuhrer and his unwitting implication in his forgery of Piprahwa Urn Inscription.<sup>88</sup> According to another version, he was reportedly drowned in an accident falling from a boat. In fact, the year of disappearance is 1898, the year in which the forged inscription on Urn found, Fuhrer discovered and dismissed from his service for the forgery. It is really surprising that a scholar like Buhler would simply vanish in the air, that too, in the same year in which his colleague was punished for his forgery.

**Withdrawal of Fuhrer's Monograph but not the forged Asokan inscriptions:** After the Vincent Smith's declaration of forgeries of inscriptions by Fuhrer, his discoveries publicized in his *Monograph on Buddha Sakyamuni's birth-place in the Nepali's Tarai* at Allahabad in 1897. However, the Nigali inscriptions are appearing in the official in *Corpus Inscriptionum Indicarum* – *Inscriptions of Asoka*,<sup>89</sup> *Epigraphica Indica* and widely discussed and made 'history of India'.

**The collusion of British rulers, officials and historians:** The Pirahwa cave buildings or Barabar caves created a sensation among the British rulers and scholars. They contain the following:

1. Lomas Rishi cave with the sculptured doorway of a row of elephants, on which a ventilator type carvings, etc. A sunshade is there above supported with lintels. The semi-circular three-stripped sun-shade has a Kumbha on it at the centre.
2. Karna Chaupar has an inscription reportedly that of Asoka. The second is Sudama or Nyagrodha cave of dimensions 10 x 6 x 3.5 m implying

a very big hall with doorway leading to a circular cell of 6 m diameter. It has an Asokan inscription.

3. Shiva temple on the nearby Siddheswar peak. Broken Ganesha stature and other sculptures are found on the top of Siddheswar peak. A *Shivalinga* carved in boulder is also found.
4. Three rock-cut sanctuaries at Nagarjuna hill just one km north-east of Barabar containing inscriptions of Dasaratha. They called as Gopika-Milk-mad, Vhiyaka and Vadadhika caves.

Percy Brown mentions about Lomas Rishi and Sudama caves. Fergusson details all. But, they did not mention about the broken sculptures and *linga*. As the interior walls were chiselled nicely and polished, the purpose of usage was debated differently. Vincent Smith (1848-1920) gave a round figure of c. 450 BCE for goods reasons to the earliest Indian building.

Thus, his only anxiety is that no date should go beyond c. 500 BCE, that too Indian art should not go beyond Asoka, as otherwise, the gap between Piprahwa *stupa* and Asoka could not be explained. Interestingly, Edward J. Thomas<sup>90</sup> was also worried about this gap of 250 years.

Another misconception was to assume that if the inscription is not a forgery, it must be contemporary with the death of Buddha...In fact the only reason for putting it two centuries earlier was the hope of identifying with the share of the relics received by the Sakyas.

So he wanted the dating should go with the findings of Fuhrer, particularly with the comfortable reading of the Asokan inscription written on the casket, than anything else, in spite of the fact that the inscription itself is forged or not. Evidently annoyed by the forgery problem, he busted out through Oldenberg:

‘When Asoka himself appears as witness,’ says Oldenberg, ‘will anyone doubt that here (Piprahwa) in truth and reality lay the realm of the Sakyas?’ Asoka’s inscription is only the testimony that he believed what he went to see, the site of an event that had happened two centuries before, and he believed equally in Konagamana.

Compare this with Rhys Davids’:

And we are fairly entitled to ask: ‘If this stupa and these remains are not what they purport to be, then, what are they?’

Tussle between Thomas Watters and Vincent Smith on the location of Lumbini: According to Vincent A. Smith, “Mr. Watters writes in a specific skeptical spirit, and apparently feels doubts as to the reality of the Sakya principality in the Tarai”. The editors of Watters’ book (On Yuan Chwang’s

Travels in India 629-645 AD), T.W. Rhys Davids, S.W. Bushell and Smith had suppressed the Watters' manuscript. Doubting Rhy Davids, Watters had published his writings in *The China Review*, Vols. 18-20, 1890-92. Fearing controversy, the editors unwittingly mentioned in the preface to the book, "We have thought it best to leave Mr Watters's Ms. Untouched, and to print the work as it stands". This clearly shows that the editors have edited the text much against the wishes of Watters.

Thus, it is evident that they wanted to exonerate Fuhrer and his Company to save their skin, as otherwise, it would expose more of their manipulations. Here, the main point to be noted is that they did not want to date any monument of India before Asoka and this attitude itself is culpable leading to other frauds.

**The manipulations of Dr. Alois Anton Fuhrer,<sup>91</sup> Assistant Editor of Epigraphica Indica:** About A.A. Fuhrer's activities, T.A. Pelps notes:

In his official Progress Report as Archaeological Surveyor in that year, Fuhrer copied large slabs of text from a report by Buhler on Sanchi inscriptions, transposing both texts and inscriptions, almost verbatim, into the report on his own excavations at a completely different site. Astonishingly, this wholesale and extensive plagiarism appears to have passed completely unnoticed during this period (including, apparently, by Buhler himself, with whom Fuhrer was soon afterwards in correspondence). He also - and more ominously, perhaps, in the light of later events - fraudulently incised a Brahmin inscription on to a stone statue in the Lucknow Museum at this time, an event which also unnoticed.

The other disturbing details are:

Fuhrer had been conducting a steady trade in bogus relics of Buddha with a Burmese monk, U Ma.

Among these phoney items - and a year prior to the Piprahwa finds - Fuhrer had sent U Ma a soapstone relic-casket, supposedly containing Buddha-relics of the Sakyas of Kapilavastu, together with bogus Asokan inscriptions, these deceptions thus duplicating, at an earlier date, every important detail of the supposed Piprahwa finds.<sup>92</sup>

He was also found to have falsely laid claim to the discovery of 17 inscribed 'Sakya heroes' which were alleged inscribed upon these caskets.<sup>93</sup>

Peppe<sup>94</sup> noted that the so-called 2500 years old bone relics "might have been picked up few days ago'. A molar tooth found among these items (retained by Peppe) has recently found to be that of a pig.<sup>95</sup>

When Peppe returned to London, the London Buddhist Society wanted to clarify about his findings. Though, he agreed, he did not answer

the questions proposed. The Society declared the matter to be kept in abeyance in consequence; but Peppe died six years latter, leaving all such questions unanswered.<sup>96</sup>

Realizing the gravity of the situation, the Government appointed an enquiry committee and it was found that Fruhrer made the Asokan inscriptions written on the casket that contained the Buddhist relics planted. Therefore, Dr. Alois Anton Fuhrer, Editor of *Epigraphica Indica* was dismissed from the service in 1898 for his forgery of creating Buddhist Urns and inscription on them. The Secretary to the Lieutenant-Governor of the North-Western Provinces in his letter to the Central Government noted:

His Honour fears that it must be admitted that no statement made by Dr. Fuhrer on archaeological subjects, at all events, can be accepted until independently verified

But, everything has been accepted as history and historians and history reading Indians do not know that such forgery and dismissal of Fuhrer and disappearance/suicide of Buhler are there behind such Indian history.

**Conclusion:** Analysing the material evidences, particularly, the stone monuments, it is evident that the Indologists have wrongly dated the stone monuments, which are now proved based on the stratigraphical studies in correlating and corroborating with the historical events.

The pre-Buddhist Jaina monuments have been totally ignored, as if they were not available, but the Jaina sculptures clearly point to wrong dating of stone sculptures. Edward Thomas<sup>97</sup> pointed out that the Indologists knew the Jaina Asoka and in fact, there was confusion that they were thinking Mahavira and Buddha were one and the same. To deny the antiquity of Jaina faith, the Western scholars confused that Buddhism could have emanated from Jainism or both Janism and Buddhism were one and the same and so on. Colebrooke<sup>98</sup> was virtually convinced that Buddhism was an emanation from anterior Janism, summarising his conclusions to the following effect:

It is certainly probable, as remarked by Dr. Hamilton and Major Delamaine that Gautama of the Jains and of the Bauddhas is the same personage; and this leads to further surmise, that both sects are branches of one stock. According to the Jainas, only one of Mahavira's eleven disciples left spiritual successors; that is the entire succession of Jaina priests is derived from one individual, Sudharma-swami. Two only out of eleven survived Mahavira, viz., Indrabhuti and Sudharma: the first, identical with Gautama-swami, has no spiritual successors in the Jaina sect. The proper inference seems to be, that the followers of this surviving disciples are not of the sect of Jina, rather than that there have been none...



I take Parswanatha<sup>99</sup> to have been the founder of the sect of Jainas, which was confirmed and thoroughly established by Mahavira and his disciple Sudharma... A schism, however, seems to have taken place, after Mahavira, whose elder disciple, Indrabhuti, also named Gautama-swami, was by some of his followers raised to the rank of a deified saint, under the synonymous designation of Buddha (for Jina and Buddha bear the same meaning, according to both Buddhists and Jainas).

That the date of Parsvanatha, the 23rd Tirthankara given as c. 872-772 BCE shows that there is something wrong with the dating of Asokan inscriptions, because, this makes everything before Asokan prehistoric, i.e., non-historic. The dating of monuments neat to Asokan inscription to pre-Mauryan period clearly shows that Asokan inscriptions have been dated to a reduced chronology. Asoka of Kashmir, who was a Jain, was completely ignored. The Piprahwa forgeries and manipulations clearly expose the unhistorical activities of the British and other involved European Indologists (as discussed above).

The recent dating of archaeological evidences – the domesticated rice on the banks of Ganges to c. 6500-6000 BCE and the usage of iron to c.1800 BCE prove the antiquity of Ganges Valley civilization. The mounting pre-Mauryan evidences as discussed above point to the fact, that there was not vacuum before Asoka, but there was history that was ignored by the Indologists. As such evidences are found on the banks of Ganges River, the GVC could be considered as an active and continuing civilization.

As every subject is updated with the recent findings, the Indian history should also be updated with the recent findings and the wrong conclusions made earlier by the Colonial and other motivated hypotheses and theories should be discarded. Spending crores of Rupees, getting new evidences, presenting papers, publishing books, but keeping the history curriculum to the stagnant, outdated and unscientific status does not help the growth of subject. In filling the historical gap between IVC and Mauryan period, the GVC would play a crucial role as discussed above.

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35. James Fergusson, *History of Indian & Eastern Architecture*, New Delhi: Low-Priced Publications, 1997, p. 131.
36. Vincent Smith, *The Imperial Gazetteer of India*, Vol.II, Oxford, UK: Clarendon Press, 1909, p. 102.
37. R.K. Mohanty of the Pune-based Deccan College and Monica L. Smith of the University of California.
38. Satyasundar Barik, 'Sisupalgarh had a flourishing urban life: researchers', *The Hindu*, Friday, Feb 08, 2008.
39. Renowned archaeologist Prof. B.B. Lal had first excavated the ancient city of Sisupalgarh in 1948 and then he had referred Sisupalgarh to be a 2000-year-old fortified township.
40. Joint Director General of ASI Buddha Rashmi Mani is worried about the encroachment of the historical site and illegal construction thereof.
41. Niranjana Ray, *Maurayan and Post-Maurya Art: A study in social and formal contrasts*, Indian Council of Historical Research, New Delhi, 1975, p. 17. In another place, he makes contradicting statement after discussing the so-called wooden prototype converted to stone model: "Thus, there must have existed in pre-Maurayan India an art of wood-carving and clay-modelling which carved and modelled free and round figures of men and animals out of wood and clay, and perhaps also of big dimensions," *op. cit.*, p. 34.

42. *Ibid.*, p. 65.
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47. 'Pre-Mauryan lion head discovered', *Times of India*, 19 Feb 2008. For discussion see : <http://www.freerepublic.com/focus/f-news/1973575/posts>
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54. Wayne Smith and Robert H. Dilday, *Rice: Origin, History, Technology*, USA: John Wiley & Sons Inc., 2002, p. 12.
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56. From the beginning the Aryan-Dravidian hypotheses and theories have marred the historical research dividing the scholars into groups fighting with each other and thus resulting only in producing more literature.
57. B.K. Thapar, 'Kalibangan: A Harappan Meteropolis beyond the Indus Valley', in Gregory L. Possehl (ed.) *Ancient Cities of the Indus*, New Delhi: Vikas Publishing House Pvt. Ltd, 1979, pp.196-201.
58. S. Kalyanaraman, *Sarasvati River Civilization*, Seven volumes dealing with different aspects – language, science and technology etc., Sarasvati River Study Centre, Chennai, 2004.
59. As they are working in Pakistan, many times, they try to play down the role of India in the context, which is totally wrong, as no history of IVC is complete without India. Now, Pakistan claims that IVC belong to them and India cannot claim anything on it!
60. Taking the higher and lower limits of established and accepted dating from the Mehrgarh to the disappearance of IVC.
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62. Rakesh Tewari, *op. cit.*, photo from p. 3.
63. Dilip Rajgor, *Punch-marked Coins of Early Historic India*, USA: Reesha Books International, California, 2001, pp. 19-20. K.V. Ramakrishna Rao, 'The

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  66. Elliot, 1886.
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  69. S.Y. Abhyankar, *Note on Asoka, the Founder of Shrinagar in Kashmir*, Annals of Bhandarkar Oriental Research Institute (ABORI), 1953, Vol. 34, pp. 173-174. D.S. Trivedi, *Maghadhan Chronology Pre-Mauryan*, ABORI, Vol. 37, 1956, pp. 267-270. *Idem*, 'The Intervening age between Parikshit and Nanda', *Journal of Indian history (JIH)*, Vol. 19, 1940, pp. 1-16. K.P. Jayswal, 'The Brihadratha Chronology (Cir. 1727-727 B.C)', *JBORS*, 1918, Vol. IV, Part-I, pp. 26-35. There have been hundreds of papers and books on the subject, particularly dealing with chronology, but historians have ignored it. Ironically or rather unhistorically, the Indologists had suppressed the Asoka of Kashmir, a Jain and buried committing a great blunder in Indian history.
  70. Studies in pre-Christian myth reveal that such 'Saviour Gods' existed before the advent of 'Jesus Christ' in the Christian context, as most of the Christian myths have been derived from such pagan, eastern and Indian myths.
  71. K.V. Ramakrishna Rao, *The Dating of Indian seeds and its bearing on Historical Chronology*, to appear in the proceedings of the Tetric Science Conference held in Dharmasthala from May 13th-16th, 2008.
  72. Sawat Fayaze, Taba Group, *Magic of Egypt*, in two CDs, Website: [www.tabagroup-tg.com](http://www.tabagroup-tg.com); e-mail: [info@tabagroup-tg.com](mailto:info@tabagroup-tg.com)
  73. Vincent A. Smith, 'Graeco-Roman Influence on the Civilization of Ancient India', *JASB*, Vol. LVII, Part - I, No. III, 1889, pp. 107-198. Here, he has reversed the existed view that the Greeks were ex-communicated Kshatriyas and they derived their civilization from India etc. A. Foucher, *The Beginnings of the Buddhist Art*, Paris / London, 1917. W.W. Tarn, *The Greeks in Bactria and India*, pp. 395ff. H. Heras, 'The Origin of So-called Greco-Buddhist School of Sculpture of Gandhara', *JBBRAS*, Vol. 12, 1936, pp. 77-97. S.N. Chakravarti, 'The Origin of the Buddha Image', *JUPHS*, Vol. XVI, 1943, pp. 63-75. R.E.M. Wheeler, 'Romano-Buddhist Art: an old problem restated', *Antiquity*, Vol. XXIII, 1949, pp. 4-19 with plates spreading over 10 pages. Daniel Schlumberger, 'John Marshall and Gandhara Art', *Antiquity*, XXXV, 1961, pp. 176-180. P.C. Jain, *Putting the Ocean in a Bowl: The Origin of the Buddha Image*, in Exotic India website, 2004.
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  75. T.V. Gopalachari, 'Indian art – its Basis and History', *The Journal of the Tanjore Sarasvati Mahal Library*, Vol. 12, 1958, pp. 1-7.
  76. Sir Isaac Newton, *op. cit.*

77. In a one-day conference held on Saturday 8 July 2006 at the Harewood Courtyard Conference Centre at Harewood House, Yorkshire, under the auspices of the Royal Asiatic Society, scholars discussed about the Pirahwa and connected issues. <http://my.opera.com/Luangpor%20Khemadhammo/blog/show.dml/366204>
78. With due acknowledgement to the British museum website.
79. Vincent Arthur Smith, *op. cit.*, p. 102.
80. Jas Burgess, *op. cit.*, p. 156.
81. Vincent Arthur Smith, *op. cit.*, p. 102.
82. *Ibid.*, p. 103.
83. *Ibid.*
84. G. Buhler, 'The Discovery of Buddha's Birthplace', *JRAS* (GB & I), 1897, pp. 429-433.
85. Edward J. Thomas, *The Life of Buddha as Legend and History*, New Delhi: Motilal Banarsidass, 1997, fn. 2, p. 18.
86. Fuhrer's own account was in *Monograph on Buddha Sakyamuni's birth-place in the Nepali's Tarai*, Allahabad, 1897. It has been withdrawn.
87. Mukherji, *Report*, p. 4.
88. <http://my.opera.com/Luanpor%20khmadhammo/blog/show.dml/366204>
89. E. Hultzsch, *Corpus Inscriptionum Indicarum – Inscriptions of Asoka*, Vol. I, ASI, 1922 (1991 reprint), p. xxii, 165.
90. Edward J. Thomas, *op. cit.*, pp. 160-162.
91. T.A. Phelps, *Lumbini on Trial: The Untold Story*, see the article posted in <http://www.lumkap.org.uk>. H. Luders, 'On Some Brahmi Inscriptions in the Lucknow Museum', *JRAS* (UK), 1912, fn., p. 167.
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98. *Transactions of Royal Asiatic Society*, Vol. I, 1826, p. 520; Cowell, *Colebrooke's Collected Essays*, Vol. I, p. 278; Edward Thomas, *op. cit.*, p. 5.
99. The date of Pasvanatha, the 23rd Tirthankara is given as c. 872-772 BCE.